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## Makhmood Shabustari's "Gulshani Roz" as a main source in the Sufi teaching

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### Abstract

Makhmood Shabustari (1289-1340) is the famous representative of the theology and the Sheikh who had conquered the esteem of the Sufi teaching. His "Gulshani roz" masnavi is considered to be the valuable treasure of the Muslim culture. The volume is small, but has rich content. The principles and teachings of the Islamic teaching and Sufi teaching of the 13-14<sup>th</sup> centuries are substantiated. The treatise having didactical character has been written in the language of moralizing, educational mode. The "Gulshani roz" is constructed upon the answer of Makhmood Shabustari to the questions of Amir Husayni.

**Keywords:** thought, education, tutoring, knowledge, wise man self-identity, perfect man, enlightenment, individuality, and generality.

### Introduction

Today, a thorough study of the life and inventiveness of great scientists, who have paid attention to our ancient history, national values, cultural heritage, created great masterpieces, and their use in the educational process has been carried out.

One of such scholars is Sheikh Sa'diddin Makhmud bin Aminiddin Abdulkarim bin Yahya Shabustari, a famous scholar of the Eastern mysticism doctrine, his works, his comments on the Islamic doctrine are of unparalleled importance in the educational and educational process.

In particular, in his address to the Oliy Majlis of the Republic of Uzbekistan Shavkat Mirziyoyev, the President of the Republic of Uzbekistan on January 24 2020 on the science of great scientists whose works are considered as the leading source of Islam, noted that "in our country on the basis of the noble idea of "enlightenment– against ignorance" promote the essence of Islam" [13].

**Literature review.** In this regard, Mahmood Shabustari is a poet and philosopher, a mature manifestation of Islamic doctrine, he was born in Shabustar, near Tabriz, approximately in 1289 year. He did his works in Persian. He made a huge contribution to the development of socio-educational ideas in the middle and Middle East. There are works of Mahmood Shabustari's creativity, consisting of 3 thousand baytes, consisting of the description of the author's journey and the image of his dialogue, "Bliss", "Khaqq-ul-Yaqin" ("Reliable truth"), "Risolai Shahid" ("Treatise on the witness"), "Mir'at ul-mahakkiqiyin" ("Eye of the scholars"), "Minhaj ul-Abidin" ("Road of the righteous"), "Gulshani roz" ("Gulshani of secrets") [11, 72], [4, 230], [5, 320]. Shabustari, as the famous representative of Theology of his time and the revered Sheikh of the doctrine of Sufism, had enough followers, listeners in his household.

The masnavi "Gulshani roz" of Mahmood Shabustari, the spiritual heritage of the peoples of the Middle Ages of Orient, is considered to be a valuable treasure of Muslim culture. This masnavi is translated into many languages, reviews are written by scientists and are becoming the base for scientific researches [7],[8],[9],[10]. The "Gulshani roz" was also translated into Uzbek by the people's poet of Uzbekistan Jamal Kamal.

Shabustari's masnavi "Gulshani roz" Masnavi stands high among the great works of Sufism with its deep and rich content and popularity. In particular, "Gulshani roz" is considered as the rare manuscripts such as Sanai's "Khadiqat ul-haqiq" ("Garden of truth"), Attar's "Mantiq ut-tayr", Imam Ghazzali's "Mukashafat ul-qulub", Jalaluddin Rumi's "Masnavii ma'navi", Awhadi Maraghi's "Jami jam" are among such rare works.

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Information about the masnavi of Shabustari “Gulshani roz” is available in the works of “Nafakhat ul-uns” of Jami, “Nasayim ul – mukhabbat”, “Majalis un-nafais” of Alishir Navai, “Khabib us-siyar” by Ghiyasuddin Khondamir, “Tazkirat ush-shuara” by Davlatshakh Samarkandi and other medieval authors in literary and historical sources.

**Main part** In particular, Alishir Navoi presents info on “Gulshani roz” stating that “It means the flower garden of secrets, Makhmood Shabustari’s work on sufism written in the poesy (died. 1320–1216.) [1, 340]” and again in the words of “Gulshani roz”, both the color-rich masnavis of the truthful people, and the sweetness of the people of truth (grace-benefactor), and there is no such more fluent and delicious (extreme delight) and deeper (seductive) and sluggish (capricious) than their words and are poetical while saying! [2, 232]” that brings information.

Today, the general information about Shabustari is given in the form of brief information in encyclopedias, literature, history textbooks and chronicles, while “Gulshani roz” is an important source of Sufism doctrine. It can be used productively in the knowledge of important concepts of the doctrine of Sufism.

“Gulshani roz” is a small but widely meaningful work, in which the teachings of the Islamic religion and the teachings of Sufism of 13-14<sup>th</sup> centuries, as well as the basics, are defined. Before Shabustari, such thinkers as Khujviri, Shahabiddin Suhrawardi, Imam Muhammad Ghazzali, Aziziddin Nasafi, Jalaladdin Rumi have expressed their views on the teaching of Sufism in their works. In Shabustari’s book, unlike the work of these thinkers, the content of Islamic education is sorted in the form of criterion, norm theory, and the practical basis is laid out in the public language.

Many works created in the Middle Ages among didactic works were formed in the Persian-Tajik language, in poetic form, especially in the form of Masnavi, Ghazal. “Gulshani roz” can be said to be a remarkable example in the Persian-Tajik language, in combination with the concepts of Sufism. Shabustari’s “Gulshani roz” masnavi is written in an official, blatant tone, but is considered as an important source for studying the doctrine of Sufism and has not lost its value to this day [3, 162]”.

The treatise has a didactic character and is described in didactic form. The significance of the structure of the work is that “Gulshani roz” was built in the form of an answer to the question. Shabustari himself did not consider that he was a poet, although *nazm* was not alien to him, he was a connoisseur of the science of Sufism. In addition, he was a well-known murshid and Sufi leader in Azerbaijan. Shabustari was not far from the method of conversation as a skilful speaker of the great preacher and Sufi doctrine, and this became his main occupation. That is why he began to create the work “*Gulshani roz*”, which has an educational character.

According to the introductory part of the “Gulshani roz” in the Shabustari’s Masnavi structure, it was said that at the age of 33, in response to the poetic letter of the Great Sheikh of Khorasan and the poet Amir Husayn Khiravi (who died in 1319) at the age of 717 (December 1317 – January 1318) in the month of Shawwal he began writing the work.

It is noteworthy that Amir Husayn was a follower of the Suhrawardiyya tariqat and a reliable representative of the teachings of Ibn al-Arabi. The questions posed by him were

of an ideological, educational nature and covered complex problems and diverse issues of Sufism.

He had enough imagination about this issue, but his knowledge was only a reflection of the ideas of the School of superstitious Sufism. In order to know the views of the school of Sufism, the sheikh sent his questions to the center of Azerbaijan, Tabriz.

The courier reached the khanaqah at the appointed time (December 1317 year) and read the letter in the presence of the famous Sufis. Then all of the participants diverted their attention to Sheikh Shabustari. Until that time, they knew perfectly well that there were several scientific works of Sheikh covering the issues of Sufi teaching. They all asked the Sheikh to answer the questions asked by Khorasani Sheikh.

The letter was drawn up in a poetic form, and the Sheikh had to answer the questions demanded in poetic form in accordance with the rules adopted in Azerbaijan.

Shabustari apologizes to his colleagues, saying that he does not see the need to answer these questions, that in his works these problems have found their solution, that the Khorasani Sufis can find the answers to the questions they are interested in from these works.

In other respects, he humbly explains his ignorance of the art of poesy, which he could not answer in a poetic way. However, he nevertheless decides to fulfill the request of his friends, and at that moment, having finished the address, writing an answer to each question in a harmonic way, passes to courier.

Participants of the meeting asked Shabustari to create a separate saga, explaining the answers much more broadly, and informed of their wishes. In this way, in a short time, “*Gulshani roz*” was created. Mahmood Shabustari emphasized in the work that he was not actually a poet:

*Where is the grace from my poetry?*

*Thousand years passes, but where is the Attar?*

I am not a poet in my own being shy of it. However, such a poet like Attar (Fariduddin Attar) says that in hundred centuries once comes into the world.

Sufism is a reasons’ teaching combining the emotional doctrine of religion, wisdom (philosophy), artistic creativity, declaration of divine love<sup>[6, 5]</sup>.

“*Gulshani roz*”, which describes the doctrine of Sufism, is an educational work with Sufi terms. To this end, Sufism was regarded as a textbook describing the educational content that can be understood through the verse, and it is structured in the form of answers to questions, rules, representation (analogy). The poet, based on tradition, begins the masnavi by praising Allah in the “Genesis of the book” as “Giving souls to those who had thought (reason, perception) of lesson”, and then continues by praising the Prophet Muhammad as “he is advanced (avant-garde, forerunner), the prophet (who followed, connected) volunteers”. Describing the saints he mentions “Chu uzlardin alar ogoh erurlar, ma’rifat ahliidan suhbat qururlar”. The reasons for writing the book chapter cover 33-40 baytes. The structure of the book in the doctrine of Sufism of these seasons is an important part of the legally established Masnavi, which has a prophetic character. Through the information presented in the same chapter, we will learn the history of the volume of the work. The letter having 15 questions (according to some sources 16, 17 letters having the same meaning but different parts were sent by Sayyid Husayn the Khorasani described as “the

great person”, “the famous”, “source of light in enlightenment and professions”, “the soul of the world”, “source of light”, “Imami saliki” and by him in the poesy “the meaning of word is huge” the meaning of word is sent. On the behalf of the “great noble”, “famous”, “source of light in enlightenment and professions”, “imami soliki” from of Khorasan Sayyid Husayn the letter consisting of 15 questions comprising the Sufism (in some sources having 17, 18 forms but having questions divided into different parts) was sent in poesy derived from “so’zi oz erdiyu-ma’nosi ulkan”.

Philosophers of Ancient East and West have commented on the theoretical basis of the question and answer method, in which the “*correct formulation of the question is difficult to give an answer to it*”, or “*clearly structured question is half of the answer*”, such as important methods of acquiring knowledge.

Shabustari’s evolutionary answers refer to the questions expressed in the chapter “*Amir Hussaini questions*”. The table below allows you to see the overall structure of the contents of the work.

**Table 1:** Step-by-step answers of Shabustari to the questions posed by Amir Husaini

Questions of Amir Hussaini	Answers by Makhmood Shabustari
The first is that, my soul startles (amazement), What can you say about reflection? From which it place comes and goes to what destination, Comment, us when will it be enough to end?	Leaving the evil, be close to Khaq, Seeing the part, don’t see the Whole... If there is a imagination, Realizing his memory is called, they say tazakkur If you are submerged and the thinking revolts, They call it customs and deed. Imagination was its approach to this task, Approach to reason its sence End of the imagination was astonishment...
Say, what is the condition of the way, If is sometimes praying, sometimes sin?	Thinking about the Quality of Khaq is the condition of the way, If in his opinion his origin is Just, is sin...
Who am I? Tell me about myself, Why they say: have a journey towards yourself?	You are the plural, but came in solitude, You are the singular, but came in multitude...
If passenger, who is the traveller? Who was that perfect man?	Traveller is that, who goes rapidly, Is clean as fire after losing smoke... From the road to destination to destination Going backwards, becomes perfect man...
Who is that, who has the knowledge of the vakhdad, The person acquires the knowledge if knows what?	The person has the knowledge of vakhdad, If follows the path towards Truth, being student Knowing heart knows the being, Opening eye, sees the absolute being...
If the holder of knowledge is pure, What issue, who carries handful of ground?	Be grateful, don’t be ungrateful to Truth, You will recognize the Truth with the light of Truth... That day they made mud, devoted their bodies, They made the light of iyman engraved to their heart, Read once, what is the ornament in the heart?.. You will know then what is your real desire...
What is the meaning of its Anal-khaq’s speech, Will the symbol of absolute be called nonsense?	Absolutely «anal khaq» was the key of the secrets, Who would say in addition to Truth «Anal Khaq» If you pretend to be Khallaj You will say as the Khallaj did...
They say why the creatures were formed Why he needs the travel and skill?	Seeing the Truth is deprivation from the people, From that rupture– acquaintance. Thus he sweeps the dust of possibility, enough, Stays necessary, nothing stays fractured... If that creature is formed, Nobody will cal him brave perfect man...
What if the possible and necessary are combined? In the pursuit for true path it is abundant and what is less?	Thus, the being opened in the hundreds of oceans, Closeness and, remoteness at the same instance. Near – is the being, the light on its head, Remote – is the person who was left remote...
Why it is the sea, the word is the coast, From the depth they are originating pearls?	He is the sea of being, word is the coast to it, If the word s, heart is the pearl. Its each wave is the thousand royal pearl, Scatters news into the entire world...
What the part is it, while it is bigger than the Whole, In the quest of the man, where he sees in the way route?	This being is the part which is bigger than the Whole, If you have a glance at its origin, the whole is in it...
Why the ancient and new are apart, The world is created, is it the Allah?	They are amalgamated, not divided, Opposite of the ancient, it is new, sacred. Everybody is it, the other being, the other being is the Phoenix, But it has one name, never has body...
What was the reason of the explanation, Makes allusions to the eyes and lips? Why he says for face, wavy hair and setting,	In this world whatever is clear, The reflection of the Sun is the world. The world is the curly hair and eyebrows,

What is the status of the man?	They are neat, good. Reflection is the beauty, magnificence, Hand and curly hair is the sample of this aspect...
What is the meaning of the wine light and darling, What is the hope for being destructed?	Wine, light and darling has the same meaning, Which is reflected in every picture. Wine, light and darling is the elation of schooling, Look, the adored is not hidden. Wine – torch, light – torch, light among torch, And beloved – it is the light of guests...
The ribbon and Christendom in this case, If it is not apostasy, what is it?	That icon was the symbol of love, vakhdad, Not tying the ribbon – is the promise of service. With this being is the apostasy and religion, And tawkhid is for that reason – icon following...

After a detailed answer to the questions of Shabustari, he brings a small conclusion to masnavi about why it should be called “*Gulshani roz*” and what kind of profit there will be from him.

From that flower garden taking again scent,  
I named it as “*Gulshani roz*”.

Opened several flowers, which are the secrets in the heart,  
They weren’t described by nobody. <sup>[12, 8]</sup>.

From the questions posed by Amir Hussaini, it can be understood that the questions, rather simple, but very complex in nature completely cover the science of Sufism. Consequently the answers should also be in accordance with the Sufi content. Knowing this, Makhmood Shabustari writes each answer in accordance with the request of Sheikh Amir Hussein at the level that determines the value of the work, along with the fact that it is very clear, proven.

The educational and educational significance of the work is very deep, clearly and scientifically illuminated in essence being also explained on the basis of examples. The author’s goal is to enrich and educate the religious worldview with the educational spirit.

In the first answer: “In order to recognize the Khaq (to know the essence of existence), it is necessary to contemplate. To do this, you need to know the logic and the law. The fact that a person has the right, attention, he sees in every feeding the light. The soul became a fellow with enlightenment, it becomes clean and pure, and in everything it sees the light of Allah. The Heart sees that the light of truth has fallen into the heart as a result of the placement of a good idea <sup>[12, 9]</sup>», – Makhmood Shabustari said.

**Theoretical background.** The author recognizes that the levels of reason as *fuzuli* (stubborn, eloquent), philosophical, *hulul* (affected) smell, the smell of the word (speaker), and the mind is like the eyes that look at the sun, like the poor before the truth. Describing the truth, he says: “Allah is boundless for all reasons, all kinds of expressions are higher than words”.

“Adam (absence) is an absolute ritual to existence, if you see the reflection of truth in it, says the author, continuing his ideas of understanding the Truth. Explaining that this reflection is a person’s disappointment, if there is a point of disappointment in your chest, it is a space into two worlds. At that one point both scholars incarnate, he says *The Devil in Heaven, The Man in heaven*. That is, there is good and evil in the human soul, it is always understood that it is necessary to educate the soul so that it achieves the superiority of good <sup>[12, 11]</sup>.

The author describes the phrase from the chain that this world “at some point the times consist of days, months and years. Those one point is constantly circling, even as it

circles the centerline of its own. If you stir up one particle of it, the whole olam will be destroyed. They are always wandering in the ring”, he says. Shabustari brings a strong representation and rule to each answer. Know the hereafter and the world when you have power, follow it, know when your power is gone what is formed? The world is you, though you are helpless a while. Do not understand the truth sooner or later, –he says. “Beggars in this world is a seduction of sultan’s receivables, an abscess, a straw stick to your mountain in one shot of receivables”, - he says.

According to tradition, the rule is presented also comes from the science of philosophy, the structure of the solar system, the rotation of the day at night, the octopus, the Maghreb and the Mashriq, the meeting of twelve constellations, the Sun and the Moon on the twenty-eight day cycle, describes the exit of the new crescent after the meeting.

As the author continues his opinion, if you are thoughtful, brave perfect Man says that no meaning will be unraveled before you, and read every message that comes in the Qur’an again, he will comment on what you do not know – he says.

Representation:

*The galaxies evolve, you say, uninterrupted,  
Like the ceramic Potter equipment.*

*If the master in very moment-moment,  
Creates new jug from the mud.*

*There is a something in the space of time,*

*The same origin from the master once again...*

*All are in the road to destination,*

*Whether in up, whether in downstairs or no where...<sup>[12, 11]</sup>.*

The author uses the verse “we have made the child of Adam perfect” by referring to the Qurani Kareem, saying, “Read the book of the world, the mystery that will be revealed”. This verse refers to the glorification of Man and the fact that the Angels worship him. In the game, this view about a person is used productively. It is noted that the phraseology from the human body and spirit is a set of four elements – water, fire, air and soil in the human body. Man with his soul goes to the angels, and with his body to the Being, nature, that is, the creature, to the animals, – he says.

In the volume four elements are described: fires, water, wind, three generations from the soil have appeared: jamad (mineral), nabot (plant), animal. Then came the lust of Man, and he debuted that therefore two universes have appeared.

Further in the content of the work it is said that the prophet, the saint and the descendant of man became the Caliph. Man is the most perfect and the last of those who create in the universe. Describing the human being, he says: “zuhur, might, and the knowledge of will all are with you, “The

Bearer of Happiness". In the game, man is described as "you do not need the menu", who understands the essence, and the power of truth casts man into the movement, and he becomes the owner of the Will, in his youth there will be the glory of the Lord, the Almighty understands. If you have such low qualities as anger, lust, ambition - it is said that you will become an original person, become repentant, self-conscious soul of the world of light".

In the game, man is described as "you do not need me and you", who understands the essence, and the power of Khaq casts man into the movement, and he becomes the owner of the Will, in his youth there will be the glory of the Lord, the Almighty understands. If you have such low qualities as anger, lust, ambition - it is said that you will become an original person, become repentant, self-consciousless the soul of the world of light [12, 14].

In tamsil the prophet is likened to sun, saint to moon.

Prophecy is senseless with purity. The saint is the associate of the prophet.

*The Man is the absolute perfect,  
If being sultan serves slavery [12, 14].*

In addition, the author, as a Sufi theorist who understood the discussions between the people of Sharia and the tariqats, explains his views on the development and reconciliation of these two sides and the coordination of sharia and tariqats.

A perfect man wears the Sharia to himself like a shirt, wears a tariqat like a tunic, achieves the status of Truth. He will gather in himself disbelief and faith, will have a beautiful morality, will be ilmu *zuhd* (purification, self-denial), will be enlightened in piety.

Representation:

*Shariat is the peel, the core is Khaqiqat,*

*In between them there is a Tariqat.*

*It is enough if the man reaches to Khaqiqat,*

*The core will ripen, no need to peel... says. This is the laconical description given to Sufism, he concludes that the Shariat is outer and the Khaqiqat is inner, and the Tariqat is the bridge linking both of them:*

*When draws a perfect road,*

*They will be united in the end and before... [12, 18]*

The author believes that if there is doubt, suspicion, obstacle to the realization of existence in the soul of scholar, then he can not reach the truth. Fasting in a dream from suspicion, obstacle does not fall. In the world there four obstacles. There are also four ways to get rid of them. The first is the dirt of the body and the robe, the second is the dirt of the soul, the third is low, bad morality. From this, a person becomes an animal. And the fourth says the secret that did not always keep clean, so that will be oriented to the True address.

*Your body and soul were such a secret,*

*Keep your body pure, make shine it.*

*You are the religious ornament and copy,*

*Search from yourself, whatever you need...*

The author praises the scholar as an enlightened person, a person who has reached the enlightenment. In the seventh answer, he argues about the "Anal-khaq" truth, which throws the scholars into the movement. Since Mansur

Khallaj says the phrase "Anal-khaq: - I am right" by, they had considered him offender and executed him. He described this expression as awareness of the science of True, awareness of unity.

*If you liken yourself to Khalaj,*

*You will say this word like Khalaj...*

*The Lord doesn't possess duality, enough,*

*And it will not be in mine, our and your... [12, 22].*

Rule:

*There is no being but Khaq, no creatures*

*If you say that is Khaq or Anal Khaq.*

*Free yourself from the imagination and panic,*

*Make yourself acquaintance to the Khaqiqat...*

In the following answer is expressed with the will of the Khaq everything, vapors, afterwards rain and humidity, flower, plants, animals and the perfect man. In the manuscript the description of essence of the humanity is given in the following manner:

*Certain person prays for the seven hundred thousand years,*

*Made the stigmas stuck on the neck.*

*By doing sins certain person was left in the rays,*

*Made sorrow, received the tilte of devout...*

**Results:** In the book the description of the perfection of man by being embroidered by acquiring knowledge, to receive education, to reach the happiness of two worlds by knowledge, if the man is small, he will reach the greatness, the advantage of inner (internal, heart) compared to outer (external, symbolic) knowledge is conducted. In the book "If the knowledge has inclination towards the wealth it is made of imagery, will have no meaning, wherever there is a lust having knowledge, you should purify the soul every moment"...

Rule:

*Beautiful, good manner is the real justice,*

*Afterwards followed by chastity, courage.*

*The truth is the words, deeds of Wise man,*

*If he achieves the perfection from four items.*

*The wisdom from soul is derived every instant,*

*How cunning is he that, stupid and foolish.*

*The lust is always cut by chastity,*

*He will stay at his aspiration and aims.*

*He is the Man, who will stay strong and high,*

*The fear being strange, his memory concentrated.*

*To justice is the eternal virtue*

*Адолат зотиға фазли азалдир,*

*Has no brutality towards anybody, having beauty moral.*

*He will choose the middle way among the moral, hey,*

*Doesn't go forward, doesn't stay behind... [12, 32]*

This sample is characterized by the beautiful, good manner as a symbol of justice.

This example describes a beautiful, good character as a symbol of justice, and if there is justice in a person, wisdom, chastity and courage will be visible, says Shabustari. He glorifies the words of the sage, the wise, and the orifs, and states that man is perfected from four things:

The first of these is the man whose chastity overcomes lust;

The second is a brave man who does not hold himself either

low or high, Fear is alien to him, his memory is concentrated;

The third is a fair, beautiful, virtuous man, such a person is far from oppression and has a good character;

The fourth is a man who takes the middle path in everything that does not even go away from the people, nor does he fall behind.

The book argues that a person's mastery of the profession and the tireless work he does on each profession will help him to become a master. The work emphasizes that a person who acquires all kinds of skills through labor, and if he reaches the state through craft, must also acquire humility.

The work states the need for tafsir (interpretation), tasbih (simulation), and the measure of meaning (perception) in the activities of the people of the heart, and the people of the heart are defined as follows:

*Says: If the mirror of the heart wipes the face,  
What a profit, if he sees himself in the mirror* <sup>[12, 48]</sup>.

In the book the people of heart are also compared with the word *Kharobotiy* and is articulated as "Being *Kharobotiy* is being alienated from self" <sup>[12, 48]</sup>.

Although the word "Kharobotiy" literally means a ruined winery, the author expresses it with the views of Sufism. The destruction of the human body is to enter the path of contentment, poverty, to get rid of animal lusts, unnecessary bad habits, and to humble oneself, says the author.

In the last answer, "O wise man", "think carefully" said Mahmood Shabustari. There is no idol lying on the surface of monotheism (uniqueness). Know that its creator is also Almighty Allah. What is created by the Truth is the truth. If Muslims understood what an idol is, they would know that religion is idolatry... After all, who would beautify the face of an idol, and who could be an idolater, unless Allah wished?" <sup>[12, 53]</sup>

A brave person achieves happiness by acquiring knowledge along with the people of faith. This spiritual state is like a baby. If knowledge is the father, then the mother is the practice. This knowledge is far from the arrogance it has achieved.

The author says that if a person does not introduce himself to the Truth and manifests himself in society a lot, the people will laugh, and he jokes about such people in the following verse:

*They say, it is all mess,  
They chose the donkey as the head, very well.  
The place for the ignorant came from the heaven,  
Which was catastrophe for the populace from it.*

The work glorifies the humanity of man, his evaluation on the basis of his knowledge and practice, he condemns such evils such as nepotism, flattery, laziness, flattery, which have a negative impact on the development of society "saying that his grandfather was good, the sheikh made the donkey sheikh..."

He says «After all these sins disbelief comes to my heart, what if I tie zunnar to my waist». That is, zunnar (Arabic - rope) - a special belt made of leather, a belt. During the Arab Caliphate, Zimmis (mostly Jews and Christians) living in the territory of a Muslim state were forced to wear the zunnar as a sign that they were not Muslims. This situation was legalized in the Shari'a. The author says that here in the

society such immoralities are perpetrated by the man from the knowledge and practice, he criticizing such people, calls them ignorant, unaware, and ungrateful, without grace, who doesn't hesitate from the unawareness.

The author says that such vices, which are perpetrated by ignorant people in the society, lead a person out of knowledge and practice, condemn such people and call them ignorant, unaware, impolite, obscene, and unmindful.

The author reinforces his idea with the following verses:

*I do not say: you ask for a position, a career,  
I said: Know the truth, leave the position...  
If you want to be unique,  
Make slogan always sidqi ikhlas...  
Keep your faith pure at all times,  
Be a Muslim, be a Muslim, be a Muslim.  
Always keep an eye on the heart,  
Doubt, suspicion that does not remain in the heart* <sup>[12, 64]</sup>.

**Conclusion:** In conclusion, it can be said that Sheikh Sa'diddin Mahmood bin Aminiddin Abdul Karim bin Yakhya Shabustari was a famous theologian of his time and a respected sheikh of Sufism, his "Gulshani roz" is a small but wide-ranging work, which sets out the principles and foundations of Islamic teachings and Sufi teaching of the 13-14<sup>th</sup> centuries.

Prior to Shabustari, the teachings of sufism were expressed in their teachings and philosophical thoughts by such thinkers as Khujviri, Shahabiddin Suhrawardi, Imam Muhammad Ghazzali, Aziziddin Nasafi, Jalaliddin Rumi. In Shabustari, the content of Islamic teaching is organized in the form of criteria, the theory of norms, and the practical basis is stated in the vernacular.

"Gulshani roz" is a studious work that thinks in Sufi terms. This treatise is considered as a textbook that explains sufism through scientific interpretation, and it is structured in the form of answers to questions, rules, tamsil (analogies).

The educational value of the work is covered in a very deep, essentially clear scientific evidence, which is also explained on the basis of examples. The author's goal is to enrich and educate the religious worldview from an educational point of view.

The play glorifies the evaluation of man's humanity on the basis of knowledge and practice, and the vices perpetrated by the ignorant in society deprive man of knowledge and practice, such ignorant people are described as those who condemn and do not act out of omens, ignorant, unselfish, indecent, ignorance.

"Gulshani roz" can be applied effectively in the educational process to supplement the theoretical content of the concepts of Islam and Sufism, and to form an enlightened worldview.

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